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TUESDAY FEBRUARY 4, 1964  
PLAYED ON MAY 21, 1964

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How many are we? 26. I was just thinking of how full it is, you know. It is not so bad. I hope you all like this place. It is good for our purposes I think. We probably can get something out of it. And I hope we all will. The acoustics are a little funny in this room, a little metallic. It is different from over there. Do I have to speak louder?

Some of us are still delinquent regarding January. You remember my admonition at the time. You are responsible for a months payment. And if, for some reason or other, you cannot make it, you still owe the money. So, how will I do it? I am sure you have for yourself, you know what you have paid. According to our records I have a little list of those who should pay. Now, if you want to do it by yourself, fine. If not, I will send you a ~~xxxx~~ note so that you can check because maybe we make a mistake. And I would like you to attend to that.

You know well enough that if it is difficult and you also know that I prefer to have you pay fifteen dollars a month in the beginning; but if that is not so easy, if you want to do it piecemeal, alright - three dollars an evening. And that will amount to twelve dollars when there are four Tuesdays. If there are five, you are out of luck. But, in any event, if three dollars is not too much for you, which I think it should not, then tell me. But I have to know and I have to say yes. And if you do not tell me and I do not say yes, you still have to pay. I hope you understand that now because I hate to all the time come down to it as if I am a little school master. But this is now a rule I have made for this year and we ought to adhere to it. Now either you conform or, if

you do not, then I am sorry. So, make it yourself, if you have any recollection. If you do not know how much it is, I will be glad to tell you what it is according to our records.

Then, the next thing: All those who have subscribed for the Index should pick up the letters that are still there from them. We have eight letters. We are working on the ninth which is a long one. But in any event, get as many as you can. Do not wait until there are more letters. Not only that it is difficult for us to administer, but also you can start. Even if you have only eight letters, you can start. The difficulty is when you do not have all the letters of the alphabet is, of course, when there is a reference to a quotation under another letter which you have not got as yet, you can not really do it justice. But at least you can start with it. And, in any event, you know, we need money. I put it very plainly because paper has to be furnished, ink, etc. etc. Labor is free. At the same time, it costs money to make these things in a mimeographed form and you have to help. <sup>You</sup> undertake that when you returned the little statement. So, become a little bit more responsible for that if you please.

It is quite silly that I even should talk like this to grown up people and particularly when we have in mind working; working for something of yourself, something that you ought to do for yourself and where there is absolutely no check up. When there is no check up, when you are only responsible for yourself, when it is a question for your own conscience to find out what you work, how you work, what you actually do and that no one will ask you; and that God will not send down any punishment on you and that you will not have any particular dire results in ordinary life because of not working, so much

the more reason than you start to develop something in you that is your own conscience regarding the possibility of, let's call it, evolving, let's call it growth, let's call it work really on oneself, so that, for yourself you establish the fact that it helps you or that it does not help you. And that, when it does not help you or that you have difficulties that you cannot overcome, then try to find out what is the reason why it is so difficult. And when it is too difficult, also tell that it is too difficult. Maybe there are very good reasons for it.

You know, one is in ordinary life so often engaged in so many things and sometimes because of one's nature, one's type, one's astrological type or maybe biological type, one is really in a difficult state sometimes. Sometimes the planets may effect you; the moon may effect you. You do not know it, And nevertheless such things can and are possible. And in order to find out what perhaps may be the trouble, if you want to study astrology it is alright. But it does not change the situation any.

All you know is that it is a little bit more difficult and this you can find out without astrology because you know yourself by this time well enough that certain days are good, other days are not so good. Part of a day is good. Sometimes an hour is good. Then, all of a sudden, something happens. All of a sudden you are down again in the dumps. And what will you do? If you go too far down, which of course will happen when there is nothing to stop it, you will go down as far as it is possible to go really because when the thing starts to move on its own momentum, it will go down hill. And if there is nothing that you can oppose with, that you put in its way, it will have to work itself out and you cannot do anything about it.

When it is a little bit too far gone, you are below the second line. You understand what I mean by that. There is an equator on Earth. Above is the hemisphere northern; below is the southern. We compare it with positive or negative. You can also compare it with a conscious area and an unconscious area - without meaning by that that the people in the northern hemisphere are conscious and the others are not. It is a division. The division is not very sharp. It is not a line that you actually touch, you know. Some one made a remark that when you are aboard ship and you cross the equator, you have to lift it up in order to go underneath. It is not that.

We talk and we deal very often in averages. So that at a certain point in that area I am more conscious than in another point in the area which is unconscious. This is an experience that one knows about either accidentally or already as a result of work. But there is a certain band that is away from this line, away from this equator; and it can be compared with the Tropic of Capricorn and the Tropic of Cancer. These are twenty three degrees away from zero which is the equator. That is what I call the second line.

Within that particular positive or negative area, you are still able to get hold of yourself, to come back again to whatever you wish to do. You can make the sinus curve a little bit less. That is, it will be a little bit smoother. You do not have such amplitude in your curve; that is, you do not have to go all the way to twenty one or it may be twenty three; I am not quite certain. But, in any event, it is a little bit away from that equator.

But if you go above that line north, or south of that line below, then you are in very dangerous territory. Psychologically speaking you are at a place where you are already so much engaged in an

avalanche of negative ideas, and sometimes positive ones, that it is difficult to get hold of yourself. And you have to let it work out until, by hook or by crook or by chance, you happen to come again into the ~~xxxx~~ band of possible activity.

This band is quite wide. It is really quite a distance because, if you add them together, you get forty five degrees. It is quite a bit that you really can do and within which you can ~~manage~~ manage. It is almost more than fifty percent of the possibilities of yourself. If you look at it that way, you will see that the chances for wanting to work in life are really very large and that there are only certain times where you can be excused - where it is really impossible for you to work.

And at such a time, you have to be wise enough. That is, you have to have enough wisdom to know that at such a time you must not even try. You must try then simply to put yourself, as well as you can, veering again towards the equator. But it may not be successful. And it may be that you are under such an avalanche that you are completely buried and that you really do not know what to do because you cannot see any light and you do not know what the direction is that you should take.

These kind of things must take place in ordinary life because that is the way we are constituted. That is the way we are divided, as it were, over the whole Zodiac. That is why we are representing certain types among all of us as a group and also that there are within our own limitations of psychological development, there are certain ups and certain downs within our own life; and that sometimes it is easier because conditions are a little easier. When they are too easy, we will not work either.

So, we have to find possibilities of how we can work within that rather wide possibility which is really open for all of us. If you cannot do it, if you are too far down, that is, too far away, I mean by that across the second line, what will you do? It is very difficult at that time to know because sometimes it is already so far that you really do not want to be bothered by work at all. At the same time, at such a moment when you realize that you perhaps wished or could if you only had the possibility, that then perhaps at that moment is the place where something could hook on.

And you have to look for help from outside. Sometimes it can be helpful to read. But maybe you are in such a state that you do not even want to read. But maybe if there is a friend, or someone that you know with whom you can have just a little talk to tell how bad it is at that moment; and perhaps the other person can throw out a life line and help you and pull you back again, or at least assist you in bringing you back to the place where you can start working on your own. Or perhaps it can give you a certain direction. I say, when you are buried, you may not know the direction. Such a person can help you at that moment to set you right again on a certain course that you should take. And we have to be much more clever about the possibilities of creating for ourselves such conditions that we know by experience which are right; that is, conducive to work.

Now, this presupposes that we want to work. And of course, on Tuesday I assume all of us want to. Otherwise we would not have this kind of a group. And it is nonsense for me to repeat this all the time. I assume it. When you come here there is something that you want definitely for yourself regarding that what you believe/<sup>you</sup> could become and also that when I start to preach a little bit that you ought to work more, it is simply to help remind you that that in

you ought to be alive and kept alive day after dat. Again I say it is not possible to work every day but have it with you as if for a little while you keep it in your pocketbook or in your coat pocket or wherever so that whenever there is a possibility maybe you take it out and ~~xxxxxxxxxxxx~~ two or three words may be able to help you.

If it is still too difficult, if you cannot find a friend, if you cannot get into a book, if you cannot be quiet or tell yourself to relax, then you must consider at that moment you are at a lower stage of development. You have been reduced to the level of an animal. And you have been reduced perhaps to the level of a plant. You are never at a level of ordinary matter. Because there is always life and that life helps you at times to remember that certain things, like the possibility of working on oneself, exists. This is what distinguishes you at such a time from ordinary ~~inert~~ inert matter or inorganic matter; matter which, according to our ideas, does not have life in them manifested. The level of plants and the level of animals are of course sufficient for a possible growth for man. Ultimately he will return to the state of really three centers functioning.

But, for the time being, I may have to accept a lower condition as if I am a primitive and a primitive usually does not have much of his brain developed, altho his heart may be in the right place, the same way as with an animal. I am sure his heart is in the right place. We know that. If you study animals, you will see that they have that kind of a heart which is expressed thru their eyes and their total behavior is determined not only by the wishes of their body. There is something else in an animal. As far as a plant is

concerned, I am afraid it is a little bit lower than an animal. And there is probably very little feeling and surely no particular brain than only the sense of reacting to certain effects from the outside like the sun which will make it turn towards the sun, which is nothing else but an ordinary chemical reaction of the plant towards the source of light. Regarding its own existence, altho it may be a little bit of life, it is extremely difficult to touch a plant on the basis like we are used to in exchanging ideas among ourselves as humans. And it is very often a person who says I love plants, has a chemical constitution which appeals to a plant. The green thumb, cold hands, and things of that kind which react with a plant in a chemical sense. But it is wrong to say that a plant should not die for water because it feels it is neglected. I doubt very much that it knows that. It is really the lowest form of life that we know about unless we would study bacteria and things of that kind of one cell which, of course, may be either a plant or an animal in its, let's say, infancy.

I think it is far better to consider oneself a primitive and at least you still have the appearance of a man but you do not have a man who has a certain aim. And, to get this aim back, you try to come back with others and, if the aim is not there, wait until it comes. Occupy yourself with ordinary affairs in ordinary life as well as you can. Allow yourself really to rest, to take care of your body, to make sure that that is in good condition, to relax. That at least you can do without having to become conscious. And, in any event, to put yourself as it were in that kind of a state which would be a result if one could possibly at ~~at~~ such a moment pray for the possibility of having ones eyes opened.

I think, in that sense, if one becomes very quiet and says, "Here I am", without being impartial particularly because we are most likely beyond that. We suffer too much because we are so used to hope that something else will turn up and it does not turn up. And it may be that way for some time. And whatever the reasons may be, I do not know. I said maybe the planets, maybe certain conditions in life, maybe the particular constitution, maybe the state of ones health. All such things can, of course, effect one and also will effect ones psyche in a certain way.

Do not worry about it. Be patient. It was that way before you ever heard about Gurdjieff only now you see it. And now you see it and you think that it should not be there. It is a mechanical occurrence and it will happen time and time again. And hope to God that you will see it when it happens because at least then you see that something perhaps can be done or that you have to wait and that it will not go away by means of work but that it will go away like it always has gone away in the past when you were unconscious.

So, again you must never blame work for not being able to overcome such conditions because these conditions having occurred before and not noticed, you will ascribe of course that when you now see something now, that it is a result of so-called work. I say so-called because many times it is not a result of work. It is the result of a little misunderstanding of work. And very often the misunderstanding arises because you have substituted a wish to get rid of that what you now call bothersome for the sake of and by means of work. And in reality you are not working at all then.

It is logical and of course human that you would wish to undo the conditions in which you suffer. But if you want to work really, you

will also try to become, regarding your own suffering, more or less neutral or at least as objective as you possibly can be.

So, here is for us a task for the week. It is a task again and make it as it were a point. Here we are in a new surrounding, which surrounding perhaps at this moment can help you now; having accomplished maybe a little bit so that we are in this place and that we now could use it and that we again and again make up our mind and our heart that we could rely on a few of us as friends. I have said it maybe times - to call them up. Like for instance <sup>you</sup> I would call up someone if you have a movement to do and you do not remember it exactly and so and so did it very well in class. And you call them up; how does that work. What is that movement with the right hand? What do I do?

You should do the same thing regarding your own psychological development. And at times admit that you have been maybe a little lazy or that you really could have done certain things that you did not do; and then admit to someone: You know, I am really not what you perhaps think I am. I am much more unconscious than I would like you to believe; that I sometimes will make the appearance as if I <sup>know</sup> a great deal and really I do not. Such statements are very difficult to make but you can make them regarding ourselves because all of us will experience it and do experience it day after day.

Don't make a mistake about that. No one is really any better than anyone else. It includes me. Don't worry; I do not put myself in a special kind of a place. One has to work as often as one can and as consciously as one can and hold on to that wanting to maintain that particular kind of level; or at least to be in the neighborhood of that level so that, because of a little bit more effort, and

particularly when I know that I must make more effort since I go thru a difficult period, it is necessary then to exert some more energy in that direction and perhaps pray a little more that it may not last too long and that I will be again in a state of equilibrium or balance or hope or with enthusiasm and aspiration to wish for that what really could inspire me.

It is that kind of life we talk about and that kind of difficulty we all have. And it is that I mention it in order to remind you that we have to face this and that there is no way of getting around it and that there is no short cut. But you must be patient and you must try to continue to work and again apply it; apply it in many more different ways in ordinary life.

You see, I have a feeling that you are not as yet sufficiently industrious; that you work, that I believe. And that sometimes you work very much and that there is also a real honest, sincere wish but that you are in that sincerity a little limited to apply it only at certain times which perhaps more or less you are used to and where you could expect certain results. But then you should go a little bit further and start to apply it in such conditions which are not so obvious and which could yield a tremendous advantage. These are the fringe conditions of ones living.

You see, I have a certain form of habitual behaviour. By this time we know ourselves well enough to know how we are in certain conditions, how we are with certain people, some friends, some not friends, some professionally. We know how we behave more or less. I say we know it. But it does not mean we understand it. You see, understanding ~~xxx~~ comes because of impartiality. If I become impartial to my behaviour, I understand the motivations of that behaviour. It is another way of saying what is impartial because if I see what it

as mechanical, I also know that I cannot expect anything else. And therefore it is utterly silly to like it or dislike it. And, for that reason, I am forced to become impartial because I understand now the mechanical behaviour of myself.

When I am in that state, when I see a few habits that I can counteract and I can put a little obstacle in the way so that I will really wake up because of it, there are many that are, I call it, on the fringe; just a little bit outside of that which I have not settled as yet and I steer clear from that partly because I would be afraid to become too much involved. At the same time, I have enough work to do with the things that I do not. But I have to enlarge the possibilities of my own understanding. And I have to become much more understanding of myself in different motivations in life so that I will start to include in posture or gestures just a little bit of an indication of my arm or my head wanting to move instead of moving. A work I have on the tip of my tongue, without saying it. This is what I call the fringe. It is not the tone of voice. It is the motivation in the tone of voice, the motivation in the movement, a motivation for any kind of gesture or any kind of posture. also it is a motivation of what will become a tension in oneself. These are things that can be studied in the first place, or at least they can come to my notice before they start. And they also can be studied after they have been there.

You see, if you consider the actuality of a tone of voice, that what leads to it is before it of course and that what is the after-sound, not the after-thought. It is like a vibration which is still there without having a sound attached to it. These are the possible moments when I ~~see~~ can see myself which usually I do not see because I

am interested in a form of behaviour that I am familiar with. These forms of behaviour I am not familiar with. And still, I have to enlarge the world of all possibilities for myself.

The result is this: That the extension over the period that I am awake is much lengthened. It is another way of making an impression, when it is conscious, indelible. The first way is the intensity. That is the amount of feeling that I can place on the relationship of my mind and my body. The more my wish is there to deepen it, the more intense, the more indelible, the more unforgettable. But the time limit perhaps may not have changed very much. It may have been an intensity of a moment but it is not as yet expanding over a period in time duration.

If I see myself getting prepared to say certain things without as yet saying them, it is an excellent period to become aware. I would continue to say what I intend to say. I would not try to change it. But it is like a twilight. It is a period out of the darkness of my unconscious, coming to the conscious state at the moment of awareness which is really at that time quite light; that is, light giving. But there is a certain transitory period before and after which can be compared to a twilight state. And, as I see it is coming, I have to look ahead of what I will say or what I will do, ~~when~~ how I will behave, what I expect of myself. Already at such a time I can become quite aware of that what is my behaviour form. After it is over there is a lingering. In tensions we know it very well. We cannot so easily discover the tensing up. But the relaxation after the tensing of muscles is quite possible. That I can become aware of. The lingering of a voice is like an echo; I remember it. At the same time, something in me is still in vibration. Posture depends a great deal on the tension of muscles. Facial expression

of course also. But in that particular instance it is a little easier to repeat what it was when I perhaps at that moment became aware. And therefore, for that particular form of behaviour, it is a very good exercise to continue to see how facial expression relaxes and then intentionally bring back the original expression on your face. You can do it also with your voice, but now as well. Your facial expression can be brought back ~~at~~ ~~and~~ ~~at~~ that moment you can ~~be~~ very much aware because you have no more difficulty regarding memory. Your memory will be eliminated because it is the same thing as before and there is no sense in having to remind yourself. All these things, try them. You must really try them.

You know, in some groups it is customary to give one little exercise and let everybody do it and then next week everybody reports. I do not believe in it. Because we are all different types; we are all at different stages of development and to give one single exercise, unless it is a very general one, is not useful to some people and may be useful to others. But one cannot generalize about that kind of an exercise. Instead of that, since I do not want to follow that particular practise, I usually give many different ways of how to work and each one of us should pick out ~~at~~ what seems the most logical or what you at that moment perhaps believe that could be most useful for yourself. And do that and let the others, that is, let the other suggestions simply go. Do not pay attention to them. You can remember them if you like but maybe they do not have to apply. Whatever can apply, use. But use out of the totality of everything that is suggested the kind of things that you really say, "This I will try to do. This belongs to me. This I know is within my means. And the others, I will come to it if I have to, but maybe I

do not have to. Maybe it is not necessary for me at ~~at~~ the present time to do that. If I have to do it, I will do it later. And then, if I have to do it, I will also know that I have to do it."

This kind of reliance on oneself, this kind of confidence that I should have regarding the possibility of doing one little thing out of a variety of maybe ten is already enough for me to get a foothold and to make a meeting or any number of suggestions useful to you without falling into the trap that you have to do everything that we talk about. It is utterly impossible and you must never try it.

But one thing: Try to be awake in whatever you choose. Do it only for one purpose - to be awake. When you are awake, when you make attempts to be awake, you will remember certain suggestion which at that stage, in that stage you will feel that might be of help; then you can do it. But, if they do not appear, and if the awareness is only the result of one thing, it is already enough to be awake. If you happen to remember other things, then use them to stay awake or to be awake again or to put your life during the day on a little different kind of level so that there is something in you at the end of the day which says, "Oh how wonderful this day. I am so glad I have lived. If one really could mean this, that one is happy to be alive for that sake, not because I have been able to have a nice meal and enjoy myself, but really for the sake that there was an opportunity during that day and I used it. Then that result which I must experience, the relationship that I have to experience regarding my ordinary self, with something that is of a different kind, is an experience which cannot really be described.

But if I can have that at the end of the day and fall asleep with it, my sleep will be of a different kind of level. You do not know any-

thing about sleeping. All you know is that there is a little bit fitful sleeping and tossing around and waking up many times and still ~~xxxx~~ feeling a little tired or uncomfortable in the morning. You have no idea what you can do with sleep if you prepare before you go to bed.

The reason why people pray before they go to bed is not only because they are grateful to the Lord that another day is over and that they are happy to have a roof over their head and that they can rest. It is not that we have Thanksgiving Day in order to be grateful for whatever mother nature has given us over the summer. It is to put ourselves in that kind of a state where we will digest that what we have experienced. This is a Thanksgiving meal. This is the result of prayer so that that what I have received during the day as material, as food which I got because I worked, that material has to be distributed. It has to make my body more alive and more in itself in equilibrium - and sleep will enable me to do that.

When the body itself is free from the other ~~xx~~ kind of things which all the time will come in as long as my eyes are open because I can not help it that my eyes receive impressions constantly and that my ears are engaged in that same kind of an unconscious endeavor to record whatever sound I hear. But when I am asleep I exclude many of such activities of my ordinary body. And therefore, a good peaceful sleep means that at that time the three centers, having disconnected themselves, are ~~now~~ free to be used for the distribution of material which is here and there and not as yet sufficiently distributed.

You can compare it to some exercises where the same thing will take place if you know how to breathe. It is by means of breathing that material of that kind - I am ~~now~~ <sup>now</sup> talking about esoteric material: I am talking about 'C' influences, material which is of a certain

density and lightness which usually cannot penetrate and which will not be extracted even from air in the ordinary body but which, at times when I am awake, will be deposited in certain places.

A sensing exercise, when it takes place in the different extremities of oneself, there are only four parts. Unless you know how to distribute it, it will stay there more or less. Not that it will do any damage but it will not do much good because it will not help you become in balance regarding it. And the totality of your food of that kind has to be distributed. Exactly the same way as your blood at the present time distributes the food over your whole body. That is why blood is everywhere and functions regarding sleep, when the centers are not united or at least looser,

When one has worked there is a certain substance called Hanbledzoin. It is blood of the spiritual body, of Body Keadjan which under ordinary conditions in ordinary life cannot function because there is too much interference with ordinary existence. One's ordinary blood or sympathetic system of the nerves will not allow that Hanbledzoin to become operative. And for that the state of sleep is needed in order during that period to distribute the material that is in one's body so that in the morning it is more or less in balance and more in the proper place.

Let's say it this way. I receive, when I am awake, material from the outside which is digested in my body and, when I am awake, does not go to the feeding of the center and the other centers connected with it; but it will go to a general place I call my subconscious. My subconscious is the heart of my Keadjan Body. Therefore, the Hanbledzoin is ~~xxxxxxxx~~ concentrated in that subconscious; and when it has a chance not to be interfered with, that heart starts to function

and then comes as it were to the foreground as if it is an ordinary heart but this time distributing the material that is here and there and carries it to the proper place where it belongs.

Of course it is logical and you must know this. It is logical that Hanbledzoin is as yet not a complete blood system so that ~~it~~ it has difficulties. That is, it will only go in the path where it is a little bit developed and that the very fine arteries, those that can be compared to the little arteries of the blood system as we know it in our body, does not as yet exist; partly because there has never been enough material for it and partly because the Keadjanian Body is not sufficiently developed.

But we help it and we put it again and again in a better state by coming to rest, by working, by trying to be aware when one falls ~~xxxxxx~~ asleep; and then, in that state to give as good an opportunity as one can give it to the Hanbledzoin to be the distributor of the material which I have and in building then, because of this, the Keadjanian Body.

So, do not think that the unconscious state of sleep need not be used or is useless. It is of great use but we do not talk about it. And people in general do not understand the particular function of sleep and get very often mixed up with dreams. But, for this reason it is necessary for anyone to sleep sufficiently and not to take it out as it were on your Keadjanian Body when you think you can do with three or four hours. Not only that your physical body cannot do it, altho that can continue on nerves for quite some time, you do something wrong regarding the possibility of the second body within one. And one has to know that this kind of obligation is also on us so that during that time the food which has been put in

the subconscious by means of impressions received when I am awake, by means of air which, when I am awake, is digested instead of just being inhaled and exhaled and the oxygen left; many other things are left then in the body - rarified gases I have called them. They seem to be inert. From our ordinary standpoint of chemistry they are inert. They are closed up molecules. But, regarding Kesdjan, they have the possibility of growth. They are material for the possibility of that kind of growth exactly because of their unity.

Regarding ordinary food it is quite necessary when one is awake to realize that more of that food is digested up to a higher scale. And all of that, when it is delivered ~~xxxxxxxxxxxx~~ as it were in the state of being awake, that then that material has to have a certain distributor, collector and, at the same time, depositor at the ~~fix~~ places where it can go; maybe redistributed; maybe some was a little but too much.

Many times if I in the beginning try to do this, I will find out that I am fitful because I do not know how to distribute; and I discover certain things that belong to one place and should go to another place. It disturbs my sleep and I sometimes will have ~~dreams~~ dreams ~~that~~ that are in relation to that which I cannot explain because they are not dreams belonging to ordinary life. They are dreams that belong to a different kind of life, a different existence. And the terminology that I have tried to use for it or what I try to understand of such dreams, I try to express in the terminology of ordinary life and it does not fit. Those are inexplicable dreams. At the same time they have value if I know that kind of language. You might call it a Kesdjanian language.

This is again and again work. This is again preparation for ~~xxx~~

something when at the end of the day youx are tired and justified that you can be tired and your body needs something like sleep, that you also sleep ~~at~~ in the best way possible for your development.

You know, the possibility of growth of that, that second boyd, third body should never stand still. Tox some extent you can say, "It should grow unconsconsciously." because you may not be aware all the time of it s growth. It grows, without any doubt. <sup>It</sup> continues to grow. It has been set in motion. With work, it can overbridge its Fa. With work, the Do of Soul starts Do Re Mi. That probably is where it stops. But, in any event, Kesdjan will go thru Sol La Si and it will continue to grow even if at certain times you do not feed it enough it will grow because it has life of its own.

If one understands this as a possibility, that is, if I once and for all have decided that I with to work and that certain things have been opened, that I am also under the responsibility to take care of that what has started; so that even a child which does not get fed very much and may become a little emaciated or not have enough blood - I also can ~~xxx~~ treat Kesdjan in that way. And the obligation is that I have to use the time that otherwise the development would be at a stand still, also is used for that purpose - at a lower rate of growth without any doubt. But, at the same time it has to become more and more full grown.

I do not expect you to live in accordance with this. I think you have enoughx to do. I think you will remember. Every once in a while you sill strive towards it. The attempts in the beginning will be very very much divided. And also the results will not always be -?- and you will be disappointed. It is a difficult kind of a road that I explainedx just now. At the same time, you must also know

that work is very far from accomplished and that there is a great deal still to do. And it is still we are in a state of hoeing, of tilling the soil, of trying to make possibilities for growth; and that the planting as yet has really not been started. And after the initial growth, ~~xxxxxx~~ many things have to be done to put it, let's say, to ~~xxxxxx~~ keep it watered and to keep it in health and to create conditions which it can grow further and also to give it enough food and that at times even that ~~xxxx~~ has to be -?-

It is difficult to see these things. But if you look at your life as much as you remember from early youth and how you have grown up and what has happened to you and how you were in relation to different people, your experiences which you without any question remember well enough and certain probably extremely well, so ~~xxxx~~ when you see that as a growth of a body gradually becoming mature and the acquisition of something that you now call your psyche which determines to a great deal your inner life, that these two things are now still at stake and that altho for your ordinary body what you have to do is maintain it, you have to provide opportunities for the other to grow further and the responsibility which you have had when you grew up, up to the age of twenty or twenty five, that now, at forty, one says one starts to live again.

Whenever one wants to wake up and hears about the ideas of consciousness and objectivity and starts an attempt to become regarding oneself observant and impartial, one starts at that time something going for which you are responsible, I would almost say, like it or not. Exactly the same way as you were born and you had to live, like it or not. There was something else involved in you. The same was as your father and mother were quite definitely something else from what we are. Regarding the ~~xxx~~ birth of the possibility of Soul,

something in us is being used for that purpose. And whatever may be the reason that we are exposed to that and also wish to explain this particular process in this way for whatever we now believe that if it is necessary to work, that there is a possibility for a development of a Soul which we assume in this kind of system does not exist than only very very little potentially. That because of that I must undertake for myself the responsibility of developing me conscience and that in my conscience I will find different rules of conduct.

So that it is not always given to me to have to read or that it is not necessary for me at all time to be very much developed in the ordinary sense of the word in ordinary life; so that it is not necessary for me to be very bright or even to be very artistic or to be very able physically but that the poor among us and the ~~we~~ weak and those who are very very poor, those who feel themselves as it were neglected, in ordinary life not having had all the opportunities or because of themselves, because of that what they are, feel that they have not answered as yet sufficiently to that what ~~mayxhm~~ maybe nature would require of them, that for them, as Gurdjieff would say, there is hope because it has fortunately nothing to do with the accomplishments of Earth.

The fact of blood means that it flows. It is not the kind or the particular substance of that blood which is important regarding Kesdjan. Kesdjan is interested in a flow of that what is Hanbledzoin. And Hanbledzoin could of course use any kind of food that is on a lower level, including blood of the body, but potentially in the terminology that we attach to it, so that understanding can be reached by someone who is, in an ordinary sense of the word, very dumb.

One's heart, it is the important part and fortunately it cannot talk. So, it cannot talk back and it cannot explain and it cannot accuse oneself. We leave that to the mind. It is useful in many ways. And the mind of course is a tremendous asset and in certain ways the mind, what it has to do is to start to function in a very simple way because what could be simpler for a mind than only to record.

You see, there is nothing that is required of the mind of Kerdjan. The understanding is based on that what is -is; on that what I am; not more and not less. And fortunately it has nothing to do with what we call philosophy or even psychological development. It has to do with simple statements: I am what I am. I have a body. I. Gurdjieff says it a little different: "I can; I wish. Therefore, I can." All of this, anyone, an imbecile can say and mean it because he can mean it with his heart. His heart is his life. If you want to go as far as saying that an animal has a heart, of course I agree. If you want to say that a plant has a heart, I will have a little harder time. Still, if heart represents life, then I would say plants also have a heart.

Perhaps I am trying to find for myself in whatever development I am after, the heart out of which, anbledzoin can flow. I say it is subconscious. It is something that has to come to the foreground and it has to be uncovered and it has to grow because it is subconscious in more ways than one. But it has in it all the possibility of development and for that, that potentiality is tremendous as compared to the potentiality of Soul which is, in ordinary man, fairly -?-.

So, I attach my wagon to that kind of star. If I feel, with the responsibility that I have, that the possibility exists for me and

if I wish to work and if I try at times when it is possible to work and then come at the end of the day with a certain amount of quietness to say, "I am" and I know it for myself; upon my heart I say it. "I have tried to work. I have done what at times perhaps seemed a little impossible. But at least I have tried it. I have tried it once or twice or three times in all intensity that I was able and possible for me at that time." And I look back now only at such positive attempts and I ~~all~~ <sup>let</sup> all the other times that I was still unconscious, for the time being, to be used as supporting cells.

This is ~~it~~ still for me the representation of the Body Kerdjan because Body Kerdjan, in its supporting cells, is the ordinary Do Re Mi of the scale. It is the same as the Sol La Si of the physical body. And do not ever think that you have to separate that. It is the basis. It will grow out of that. And the completion of the octave will completely annihilate it. But, in any event, I have no particular desire to dwell on it too long. Exactly the same as I do not want to dwell too long on the Sol La Si of my physical existence. It is there. It can be used. It is supporting the organ which I try to develop - subconscious.

Where is it? Between heart and head. Sometimes in front, sometimes in back. It moves. It depends a little bit. It moves around and it also moves up and down. It is a very interesting place where it can, you might say, where it can dwell at times. A little closer to the brain, to the thalamus; a little closer to the spinal chord further down, also around the neck. It can leave, at times, deposits. It is a result of work. The difficulty is that that is a tender spot in one's body and that all the time, when it is tense, it will prevent the free movement of that subconscious.

For that reason, it is necessary to relax, particularly in the shoulders, in the neck, particularly in the back part of the neck, that where it joins the shoulders, where is the joining part of the vertebra towards the rest of the body. How does one do it? By sensing. By making at times an attempt as if because of and as a result of work, there is in one a certain quantity of material and this material can now be useful.

Again, it has to be under the guidance of something else. Again, it is difficult for the time being to understand it because we go all the time from one to two to three and then to four - and there is no particular reason to go into that in detail. Under the guidance of something that can actually be sent. And one of the exercises is exactly that thru the passage which leads from the body, from the trunk to the head, that it is possible to send material thru that passage and then, as it were, dissolve the tensions which are there. One of the exercises that exists has that as a certain part of that exercise. Some day I will explain it to you.

For the time being it is necessary to realize that that what we are talking about is an important part for where in the future ~~your~~ your Keshdjan Body would have its function and from where it starts to grow. So, again relax. Your face and your head is quite alright. It is fairly easy. But then, when it passes to the trunk of the body, this requires not only relaxation but sensing. And when you sense you try with your mind to bring the material that you now believe you possess in that what you at the present time consider your own subconscious~~ness~~, to that place of your neck where at the time when you relax, you try as if it penetrates, as if it distributes as if it goes up and down a little and sideways to the shoulder blades.

Again I say you must try this if you want to. You will have some difficulties. You will also want to look for a result. Don't. Simply try quietly when you can, when you are relaxed already enough; when you sit maybe and sometimes when you are lying down - altho that may not be so advisable. If you want to do it before you go to bed, sit before you fall asleep; sit up in bed. Relax then. It is probably the best position to take. When you have reached that, it will flow thru the rest of your body. You can go to sleep. It will ~~also~~ help you to sleep. It will also help you to wake up in the morning.

Now you work. You have no further excuses. Everybody knows what they can do. Everybody now ought to do it. This is the exercise for everybody to do whatever they can do with whatever material is now available. For that reason, I repeat time and time again maybe the same kind of thing. But I wish really for all of you to understand that now is the time and not later. And that you have to be reminded that this is the time. Not tomorrow. Today. When you can you must do it. And then you can.

So, I hope for all of you that you work and that you do not lose faith; that you can remain patient, that regardless of your own ~~own~~ manifestations, you will take them and that you will not judge them but that ultimately you will be able to use them. And that even if you go thru a little period where it is not so usable, that you will tell yourself, I will get there. Or, what is even better, "We will get there. You and I." That is, you talk to yourself. We. We are, again I mean I and it, in this for keeps. Once awakened, it will not die. It will not fall asleep. It will retreat. It will be covered. It will not fall asleep. Subconscious is, because of that sub conscious. It has retreated. It has to be brought back.

Something again, I or the beginning of I brings it back. And the we is divided between w and e; in between is something. Maybe that is my heart.

Suzanne Smith: Is that a task?

Mr. Nyland: No, I said it is a task for all of us to take now of whatever we have discussed that is most suitable. I indicated a few things. You can select. \*????? - what to do regarding x w and e; in the beginning I talked about the fringe of habits, about the twilight. Those are three important things. Also I hinted a little bit about the possibility of a triangle and of a higher and a lower force and a neutralizer. And this last, what I said about between the w and the e; it is probably I.

So, ~~xxxxxxxxxxxxxxxxxxxx~~ one does what one can with whatever you think is suitable but you work. You work. That is, you put it in front of you. You must not forget. You must not allow yourself to forget it. You must be honest. Whatever the results may be, you must remember. That is the kind of a task, to live with it. I said put it in your pocket book or somewhere in your vest pocket. "Wherever it is that you keep it, you put it every once in a while on the table and you look at it and you talk to it and maybe you come to a conclusion that you want to do that now - and then do it. "Or I will do it, not yet, but I will." And then do it. And not postpone it till tomorrow. Today, everyday, to day, Every time when I think, when that I feel, when I believe that I am able to do, then try then as well as you can, deepening it or extending it. You know now. You can try it. You can apply it. You can get results of a certain kind. You can test your sleep. You can test the possibility of relaxing in your shoulders. You can at times see how one is effected and how one is also effected by the possibility of wanting to work;

and how between those two I keep on putting something.

When I am awake, neutralizer is not blind. It is a force. We call it third force blind in an unconscious state. It means when I am conscious I am aware and I am aware of three things then. And the maintenance ~~manifestation~~ that has to be between the first two is brought about by the fact that something is inbetween. That by itself will prevent that from ever touching. But the closer they can come and then touch the neutralizer at a certain moment, not every time, but at a certain time or within a certain period, the possibility exists of fusion among the three. Again, this depends on another kind of a development which brings about such fusion. But when that fusion has taken place that is I as a result of the three. Sometimes it is called four.

So, work. Next week, also larger room. I hope you will not be too warm next week. It is warm. Well, we can open the windows now. Spring is coming very soon. But, in any event, quiet and no fire engines. Good night everybody.